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can Board. Professor Anesaki of the University of Tokyo, Japan, urged that the real issue in the Far East today was less whether Buddhism or Shintoism or Christianity should be in the ascendent, than whether the new generations should be idealistic or materialistic, individualistic or social-ethical or anarchist. Dr. Dole made an urgent plea to his brethren to forsake their traditional attitude of indifference toward foreign missionary work and do their unique and just part in the world's uplifting.

Mass Movements in India

Whether or not "mass movements" in mission fields should be encouraged, whether in the result they may not injuriously affect churches not yet strong enough or intelligent enough to care for large numbers of converts or adherents suddenly claiming fellowship and instruction, these are debated questions. A contribution of great value to this discussion is made by the *Methodist Review* of November-December, 1913, in an article entitled "Caste Movements (commonly called mass movements) in India and Their Development, as Illustrated in the Work of the Methodist Episcopal Church in Northern India." The discussion proceeds in three divisions: (a) The under-

lying cause of these movements, (b) the work necessary for their development, (c) the remarkable opportunities presented by the movement and their bearing on the evangelization of India. Under the last head these most significant and encouraging statements are made. The history of older mass movements in India shows that according to the faith of the leaders at the time of acceptance, practically all the people who were received have stood firm, and their descendants have remained Christians; and that there has been a steady rise in the community from generation to generation usually in proportion to the investment of missionary effort along all lines. Hindus and Mohammedans are making efforts to secure these same classes, chiefly for political reasons. The important fact must be remembered that the so-called "out-caste" or "depressed classes" are in reality the laborers of India and potentially the most valuable asset in the land. Increased numbers make self-support more practicable. A united community will more speedily adopt Christian customs and escape from the tyranny of old ties. The movement is likely to encourage the many thousands of heart Christians among the higher classes to come out openly and throw in their lot.

RELIGIOUS EDUCATION

The Dangers Involved in Mere Theological Conformity

The *Harvard Theological Review* for October contains a thoughtful article from the pen of Herbert Alden Youtz of Auburn Theological Seminary. He sees danger lurking in the insistent demand for safety devices, whether in railroading or in the realm of personal religious faith. A false sense of security arising from reliance upon external appliances of any character is likely to smother certain personal capacities and creative moral insights and sympathies

without which no character is complete. Every really creative soul must be venturesome and live on a philosophy of life's inevitable risks; to rely upon an infallible authority for guidance in any sphere of life is as fatal as to depend wholly upon automatic safety devices which are in the last analysis always in the hands of men who control them. Theories of infallibility or of infallible guidance of any sort defeat the real ends of personality. The underlying philosophy of every "safe" theology involves subscription to various orthodoxies in order

to bring a sense of peace and security which in its very snugness is fatal. Reliance upon "direct and fundamental proofs for the existence of God" rather than upon the soul's living contact with spiritual reality means the defeat of the spiritual achievements of the race. Highest spiritual discernment is creative, not imitative. A standardized theology cannot be the criterion of judgment in the great missionary enterprise among alien races; there must rather be a reaction of each race upon the fundamental truths of religion, and a natural and spontaneous response to those truths in terms of the experience of each race or group. We cannot demand conformity to ready-made orthodoxies. Likewise, in the growth of the social needs of our day, we are not to refer back to an orthodoxy that has ceased to meet the demands of our new age; we must find in the life of today the vision of God and the spiritual meaning of Christ. Slavish conformity to past orthodoxies is nothing less than reliance upon automatic safety devices; it is the substitution of a mechanical for a spiritual theology. Theological safety devices are sought only when men come to distrust the reality and the possibility of present guidance. The only orthodoxy that is really safe is reliance upon the Holy Spirit eternally at work in the world.

The "Biblical World" Bible-Study Course

It is interesting to note how enthusiastically the outline course on the Origin and Teaching of the New Testament Books, which has been running in the *Biblical World* ever since September, is being received. In the city of Denver three hundred Sunday-school teachers are studying the course under the leadership of three representatives of the Iliff School of Theology and the auspices of the Denver Teacher Training Institute.

In St. Louis, Mo., under the able leadership of Dr. W. C. Bitting, of the Second Baptist Church, three hundred women are devoting one morning a week to its study. Hundreds of individuals and smaller groups are enjoying the course and finding in it a sound basis for all future study of the New Testament. How many readers of the *Biblical World* are there who have not investigated this course, the fifth section of which appears in this number?

The Religious Education Club of the University of Chicago

The Religious Education Club of the University of Chicago has for its winter's program the consideration of what should be taught the present generation of Sunday-school children on the practical questions of church federation and church union. Educational leaders in the various denominations will present papers, not on the general issues of church union, but specifically on what each denomination can and should teach. In conclusion three papers will be presented on the bearing of such teaching upon the progress of the Kingdom in the Orient, in our American cities, and in our rural districts.

This is one of the vital questions which will soon become acute among those who are interested in progressive plans for religious education.

The Psychology of Oriental Religious Experience

An interesting contribution to the question of education in the Orient has just been made by Mr. Katsuji Kato, who has recently presented as his Doctor's thesis a discussion of the psychology of the oriental religious experience. The trend of this thesis is to establish the theory that religious experience is largely governed by environment and that there is no intrinsic

difference between oriental and occidental religious experience. The closing chapter will be particularly interesting to those who are engaged in mission work, as it strikes

at fundamental weaknesses in missionary methods of the past. The thesis is as yet unpublished, but will be accessible before long.

CHURCH EFFICIENCY

Is the Sermon on the Mount a Goal for Laymen?

Sir Francis Younghusband discusses the religious problem of the enlightened laity in the *Hibbert Journal* for October, 1913. He points out very clearly and sympathetically their needs and urges that the men of serious mind meet these needs. The laymen of today are very desirous of knowing the nature of the Principle or Person which governs the universe and of the goal toward which their conduct should be directed. They naturally turn to the Bible to get answer for their first quest. But even the conception of God as Father taught by Jesus seems to many too remote to satisfy their need. But of one thing they are certain: they feel that they are under an impelling influence to strive for the best even though they may ultimately fail. "There is that striving within men which, even with this drear possibility before them, drives them on to reach forward to the best" (p. 23).

Now, what is the nature of this ideal toward which men should strive? This is a perplexing problem. It is usually held that at least in the Sermon on the Mount the moral ideal can be discovered which should be the goal of human conduct. But men refuse to follow a moral ideal which promises to them the kind of heaven as depicted in the parable of the poor man Lazarus where it will be impossible to relieve the suffering. They consider it a wrongful attitude to expect goods supplied to them without conscious efforts on their part. Even the so-called "Golden Rule" needs widening and heightening. For numbers and numbers of persons have trans-

cended the injunctions of the "Golden Rule." In short, the moral ideals contained in the Sermon on the Mount are inadequate to satisfy the ethical needs of the modern laity. This uncertainty as to the nature of God and of the goal of moral conduct calls for serious thought on the part of those who are interested in the higher values of humanity. The laity do not look to those who adhere to the Bible as their ultimate moral and religious authority. They seek "that poets, preachers, philosophers, men of art, will infuse mankind with an ever-glowing religion, redden the life-blood in our veins, clear our visions, and set our passionate impulses glowing with new and sacred radiance. They trust that the most acute and earnest philosophers will vigorously chart out the course which we should navigate; that the most inspired poets will weave for us ideals by which to steer our way; and that preachers, with burning spiritual fervor, hot from the central furnace of the world, will instil into us a forcefulness which will carry us unflinching to our goal" (p. 34).

A Warning as to Social Service

In the October *Harvard Theological Review*, Dr. C. W. Eliot, formerly president of Harvard University, discusses "The Churches and the Prevailing Social Sentiment." The prevailing social sentiment was developed during the last half of the nineteenth century. In the development of this new sentiment, the churches as such had no direct share. It was due to the men and women who had a slight or no connection with the churches. The majority of the churches as yet have not adjusted